THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Wo be unto the Gentiles, saith the Lord of Hosts! For notwithstanding I shall lengthen out my arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me" (2 NEPHI 28: 32).

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PROPHECIES AND THEIR FULFILLMENT.

W. A. M.

A FEW evenings ago I attended a Mutual Improvement meeting at which certain Book of Mormon prophecies relating to the condition of the world in the last days were brought up and seriously considered. Other prophecies had been dwelt upon at previous meetings, among them the prophecy of Joseph, the son of Jacob, concerning a choice Seer whom the Lord would raise up, through whom he would reveal his mind and will and accomplish a great and mighty work, a prophecy which had its fulfillment in Joseph Smith, the great Prophet, Seer and Revelator of this, the last, dispensation. The prophecy of Nephi, concerning the coming forth of the Book of Mormon, was also treated and its literal fulfillment clearly shown. Nephi's vision, in which he beheld the Church of the Lamb of God re-established on earth, the members of which, he said, were few because of the "wickedness and abominations" that existed among the people, also received attention. This prophecy, it was pointed out, has had its fulfillment in the Church of Jesus Christ of Latter-day Saints, a Church which, Nephi said, all the nations of the earth would fight against.

But the prophecies of which I wish to speak, are those setting forth the condition of the world in the last days—the days in which we live. Concerning this Nephi says:

> But, behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold they will be drunken with iniquity and all manner of abominations.

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire . . .

For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out and cry, yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink.

For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity (2 Nephi 27: 1, 2, 4, 5).

This is one of the prophecies that was considered at the meeting referred to at the beginning of this article, and I was reminded of it—especially the latter part—a few days later when there fell into my hands a printed report of a sermon preached recently by W. Rowland Jones, B. A., at Upton Baptist Church, Lambeth Road, London, in which he said:

"More people walk in their sleep than we have ever imagined; and when I say that, I do not mean the somnambulists who walk about the house at night time, but the men and women who walk the streets by day, chatting with their friends, discussing the minor topics of the day, speculating about the lesser interests of tomorrow, and doing many other things that belong to the surface of life; and all the time they are men and women who are walking in their sleep in the profoundest moral meaning of the word. All who have not been awakened to the great facts of life, who have never realized that there is a God, who have never been impressed by the majesty of duty, who have had no experience of sacrifice and suffering, who are dull to the beauty of nature and of art, who are unresponsive to poetry and music, and, above all, who have not felt the wonder of the Christian Gospel, are not fully awakened souls. Are there not many such people around us to-day? I admit that they are interested in many superficial things, but are they interested in God, eternity, holiness, and prayer? Are they interested in the great movements of their time and in the progress of the human race?

"If they are not interested in these great realities of life, have they a right to be considered fully awake? Tennyson speaks of 'sheep and goats that nourish a blind life within the brain'—a life without a vision, without an ideal, without a purpose. Those carefully selected words of Tennyson repay a serious consideration. They give an accurate psychological description of many who live around us to-day without realizing more than sheep and goats the true purposes of human life. They nourish a blind life within the brain. What is a blind life? It is a life controlled by instinct, custom, and desire for physical satisfactions. It is a life without the light of reason, as we find it in philosophy; of conscience, as we find it in ethics; and of the soul, as we find it in religion."

Concerning the state of worldliness in which many people would be living in the last days, Nephi said:

Yea, and there shall be many which shall say: Eat, drink, and be merry for to-morrow we die; and it shall be well with us (2 Nephi 28:7).

On reading this I was reminded of a similar prediction which the Saviour made, nearly six hundred years later, in which he said:

As it was in the days of Noe, so shall it be also in the days of the Son of man.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered the ark, and the flood came and destroyed them all.

Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded;

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed (Luke 17:26-30).

Such, indeed, is the condition in which many thousands of men and women are living to-day. It was such people the preacher had in mind when he said:

"You may see in Bond street the fops who are dressed to death, and the ladies who are hardly dressed at all—men and women who skim the surface of life like a lot of swallows gliding over a lake. They are not awakened souls—awake to the high purposes of life, awake to the opportunities of service for the community, awake to the claims of God and man upon their time, talent, and wealth. Their characters are insipid, and feeble, and fruitless of all good works.

They eddy about
Here and there, eat and drink,
Chatter and live and hate,
Gather and squander . . .
Striving blindly, achieving
Nothing; and then they die—
Perish; and no man asks
Who or what they have been,
More than he asks what waves,
In the moonlight solitudes wild
Of the Midnight Ocean have swelled,
Foamed for a moment, and gone.

"We live in a democratic state, and every adult citizen has a responsible share in the formation of its government, and in the direction of its destiny. The best Government can never be formed while masses of people have no independent and intelligent opinions on the great questions of the day. The vast majority of voters belong to the working classes; but how do large numbers of them use the vote? Do they think seriously for

five minutes before voting? They are working men right enough; but what are their predominant interests? They can tell you which horse won the latest race, who kicked the winning goal for the 'Spurs or Chelsea, and won the heavyweight championship, and which pub. sells the best beer; but concerning the great intellectual, moral and social movements of their generation they know nothing."

"We are living," said Mr. Jones, "in critical times. We are living in a time of transition, in a time of revolt against old ideas and customs, and in a time of reconstruction. We hear every day about the new world that is to be built. From pulpit, press, and platform we hear of the new era, the new age, the new civilization, the new world. If the new world is going to be but the old world dressed a little differently, we do not want it. We do not want the new world to be the old world camouflaged. We want the new world to be a better, happier, a wiser world. And it will never be so unless its builders are awakened souls. G. K. Chesterton asks: 'What's wrong with the world?' I think the only answer to this question is that it is too soulless. There is not enough soul in it. There is not enough soul in its commerce, its politics, its industry, its diplomacy—no, not enough soul even in its religion. The evil of the world flared up recently in the national life of Germany. The disease that afflicted Germany is world-wide, but it came to a head there. The German people were awake bodily and mentally—but the soul was well-nigh dead. The greatest need of to-day is another Renaissance—not a Renaissance of the intellect primarily, as in the fifteenth century, but a Renaissance of the soul. The soul of the world must have, after its recent Calvary, a resurrection from the dead, otherwise the world will simply stagger to another tragedy which will be the end of civilization."

That there will be a new world we have the most positive assurance. The Apostle John, while a prisoner on Patmos, was privileged to behold it in vision. This is what he says concerning it:

> And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.
>
> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
>
> And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
>
> And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21: 1-4).

What a different world this is to the one we are living in to-day, a world filled with all manner of wickedness and abominations, and which is fast ripening for destruction, so that the way may be cleared for the new heaven and the new earth of which the beloved

disciple spoke. But by whom will the new world be built: "It will not," says Mr. Jones, "be built by a horse-racing crowd; it will not be built by habitues of public houses, by the fops of ball-rooms or the gamblers of our city streets and clubs. It can only be built by men of lofty ideals, courageous hearts and far-sighted purposes. A new world can only be made by new people—by people whose souls have been awakened and strengthened and enlarged by the love of Jesus Christ."

There are thousands of just such men on the earth at the present time, men who while they are in the world are not of it; men of clean hands and of pure hearts, who rejoice not in iniquity but in the truth; men who love the Lord their God and whose lives are consecrated to his service; men who are seeking, above all things "the Kingdom of God and his righteousness."

Who are these men? They are Elders of Israel, men called and chosen of God, endowed with his Holy Priesthood, commissioned to build up his Church and Kingdom on the earth and to help prepare the way for the glorious coming of his Son, the King of Glory. These men, to-day despised and rejected as was their Master, will, like him, be known better "when the mists have rolled away."

INSINCERITY.

In his *Reminiscences of Scottish Life and Character* Dean Ramsay tells a story of a Mr. Shibra, a Presbyterian minister of Kirkcaldy, that one Sunday morning he was reading in public worship the 116th Psalm, and on coming to the verse, "I said in my haste, all men are liars," quietly observed, "Indeed, David, an' ye had been i' this parish ye might hae said it at your leisure." There are few places, it is sad to say, where the quaint comment of the Scotch preacher would not, with some qualification, of course, apply, for one of our subtlest temptations is to be untrue, to appear what we are not. The world is to a great extent made up of apes, mimics, pretenders; many there be who have recourse to camouflage, walk in a vain show. Mr. Augustine Birrell has described our age as pre-eminently a truth-hunting one, and his description is warranted, for in science, philosophy and religion the search-light is being freely employed, and the chaff is being mercilessly winnowed from the wheat. But notwithstanding this eager quest of truth in the abstract, truth unembodied, it is painfully obvious to everyone having eyes in his head, that there is not a like solicitude for truth in character and conduct. Dr. Clifford has told us that to be absolutely truthful is one of the hardest tasks—yet without the sovereign, the basal quality of sincerity, life is sadly insecure, and its greatness and glory impossible. One has only to contemplate, for instance, how politics are impregnated with falsehood to be made to stand almost aghast; in religion, too, a glance at the past exposes to us its representatives laughing with

one another at the ease with which they have made men their dupes. In trade we think ourselves moderately lucky if we get fifteen-and-a-half ounces to the pound, or tolerable electro-plate for silver. In dress also, how often is it the case that people are irreproachably clad who could not lay their hand on a sovereign, and in speech, our wish to create the impression that we know everything makes the cause of truth to suffer. Life, in short, seems honeycombed with evidences of the commonness of insincerity. The air is polluted with the most insidious hypocrisies. We are commonly touching the affected, the unreal, the make believe, and hence it assuredly is not easy to keep clear of falsehood and to be perfectly loyal to what is right and true—and yet, as Chaucer says, "truth is the highest thing that man can kepe," and every man owes it to God, to his fellows and to his own soul to discern everything in the nature of untruthfulness, to reject all cant and humbug from his life, to be what he seemeth.

One of the aids to practical truthfulness is to take time for reflection. Make the soul night by night give an account of itself. Probe it to its deepest depths. If we would live white lives we must put ourselves into the whitehot fires of self-examination, for only so can we free ourselves from the taints of unholy motive, the dross of impure desire. Many an increment of falsehood and unreality would be purged from our hearts would we only be at pains to subject ourselves to the ordeal of a rigid self-scrutiny. A second and an invaluable ally in the effort to live sincerely is to vigorously repudiate whatsoever savours of vanity. A coffin maker tells how that orders oft come to him which read, "A deal coffin, stained and grained to look as much like oak as possible." One is tempted to admire the affection that seeks to do its best for the dead but does it not call more for pity than admiration, that even in sorrow there should be an element of vanity, a love of superficialism leading to unreality and deception. I would rather my friends buried me in brown paper than confine my poor, unprotesting remains in a painted lie. Paint, veneer, gilt, tinsel—these are poor substitutes for what is real. Shams, paint, camouflages—these are pathetically evanescent. The mottled paper that looks like marble soon perishes; the poor, sentless hypocrites we call artificial flowers soon lose their freshness and excite our disgust; the paste jewels which are mistaken for diamonds soon become lusterless; the brown paper that serves as leather yields to rottenness in a remarkably short time, and the shoddy character is soon discovered by the world. Pretence is a poor sort of material with which to weave life's habiliments—not holeproof is it. Let us leave whatever is false severely alone. Let us do this with our *dress*. The slaves of fashion are bold-type illustrations of make-believe. Our great cities are full of shops that do an immense business in shams and imitations—sham jewellery, sham diamonds, sham pearls, sham watches, sham robes, sham

everything and anything—a great ulcer spot this upon the fair face of our modern civilization. There would be no supply were there not a demand. Neatness, modesty, becomingness, beauty, ought not to be sacrificed to the one idea of being in the swim, following the fashion. Looking at some young fellows, spectacularly garbed, one is disposed to ask where the sham ends and the man begins. Whether our attire be of fustian or purple, cotton or satin, always should it be unpretentious, modest, truthful.

Let us abjure the false from our *work*. Always is the temptation strong to work for mere effect or display, for show or sale, hence we do not always do our best, and our scamped work tells deleteriously upon our character. Well do the old monks instruct us here, who built religiously and for the eye of God, and who, therefore, never stopped to ask whether some curiously carved stone was intended for the vaulted ceiling or the ornamentation of a doorway through which successive generations of admiring pilgrims would pass. Enough for them to be permitted to put one piece of carving into the holy shrine and to write *Dei Gratia* thereon; nothing inferior must be put there, nothing to cause the carver shame should he meet the memory of it in another world. Work done in so sublime a temper proves men real, and is fatal to the encroachments of insincerity.

Let us refuse the affected in our *speech*. Our words should be like the beauteous sunlight, the charming snowflake, the crystal stream, the unpolluted gold. All flattery, exaggeration, unveracity should be piously excluded from our utterances. In the old fable the palace walls were panelled with mirrors, on which a mist arose when insincere or untruthful words were uttered within its precincts. Let us realise that such mirrors are ever in our neighbourhood, so that we may never cause stain or blur.

Above all else, let us severely exclude hypocrisy from our *character*. A head master in one of our great English schools used to say to his pupils: "Be true, always be true." Untruth in character is of all things the saddest. To seem to be rich and yet to be poor; learned and yet be an ignoramus, clever and yet to be a clown—this were sad, but infinitely greater tragedy were it to pass for a good man and be at heart bad. "Some of the handsomest butterflies," someone writes, "have the strangest tastes; they turn aside from the most gorgeous flowers to sip filthy messes, but who thinks about that when they go swimming past in the noontide splendour? So in society are men of spotted soul, of most iniquitous life, and yet externally painted, polished, powdered, they are counted quite charming, and are received everywhere with delight." Oh! let us be real, discard all masks, decline all camouflage, resist the frivolous trend of the times and associate ourselves with the God of truth. Impossible is it to realise truth of life, save as we recognise the supremacy of the spiritual, put God first.—Joseph Pearce in *The Christian Messenger*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, AUGUST 3, 1922.

EDITORIAL:

ALL IN ONE.

THE Dispensation of the Fullness of Times is distinctively a gathering dispensation. But it stands for more—far more than the assembling of the dispersed House of Israel. It is the spiritual harvest-time of all the ages, the long-heralded Era of Restitution, when the great Garnerer of "all things in Christ" will reveal himself in power and majesty, and place the capstone on the temple of heaven-inspired human achievement. The gathering of Israel is only the preface to the book, only the prologue to the play. The gathering of the gatherers—such is the meaning of the preliminary work now in progress, a work in which gods, angels and men have joined,

This great era of restoration was made necessary by the departure of the Christian world from the faith delivered to the former-day Saints. But that is not its full significance. In accordance with the fore-knowledge of God, and in consonance with his sublime, far-reaching purposes, this vast, all-comprehending period was foreordained from the beginning as the final development of the Divine Plan—"the winding-up scene" of the Creator's work pertaining to this planet.

Joseph Smith, referring to this mighty dispensation and the object for which it was ushered in, says: "It is necessary . . . that a whole and complete and perfect union and welding-together of dispensations and keys and powers and glories should take place and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times."

These words were uttered by the Prophet less than two years before the tragic termination of his mortal life. He had looked upon the face of God, as did Enoch, Moses, and other seers in times of old. He had communed with Angels and had received from them the keys of the Priesthood and the principles of the Everlasting Gospel. Thus empowered, he had organized the Church of Christ, the forerunner of the Kingdom that shall stand forever. Wrapt in celestial vision, he had gazed upon the glories of Eternity, and in burning eloquence had portrayed the destiny

of the human race, setting forth in vivid plainness the conditions of man's salvation and exaltation in worlds to come. He had proclaimed the Gospel in various parts of his native land, and had caused it to be carried to realms beyond the sea. His glorious career, about to end in martyrdom, was signalized by the introduction and practice of sacred principles which he affirmed would bring forth Zion and enable "the pure in heart" to "see God" and inherit celestial glory.

"This," said the Prophet, "is why Adam blessed his posterity; he wanted to bring them into the presence of God." "Moses sought to bring the children of Israel into the presence of God, through the power of the priesthood, but he could not. In the first ages of the world they tried to establish the same thing, and there were Eliases raised up who tried to restore these very glories but did not obtain them. But they prophesied of a day when this glory would be revealed . . . when God would gather together all things in one."

The Prophet goes on to say that the Angels who hold the keys of spiritual powers and blessings—"authoritative characters," men in heaven having children on earth—"will come down and join hand in hand in bringing about this work." At the time of that utterance, this phase of the Latter-day Work had begun, the founder of the Church having received from heavenly messengers the keys of authority and power held by them in past dispensations. For instance, the Aaronic Priesthood had been conferred upon him by John the Baptist, and the Melchizedek Priesthood, with the Holy Apostleship, by Peter, James and John. Without this divine authorization the Church could not have been established, the Ensign could not have been raised for the gathering of scattered Israel.

The keys of the gathering were committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple, April, 1836. On that occasion, as they relate: "Elias appeared, and committed the dispensation of the Gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us and said—

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore, the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

Elias, considered as a name, is the Greek equivalent of the

Hebrew Elijah. Compared references in the New and Old Testaments clearly establish their verbal identity. But Joseph Smith distinguished between "the spirit of Elias" and "the spirit of Elijah," the former a forerunner, the latter holding the sealing power necessary to complete the work of preparation for Messiah's advent.

Elijah, therefore, is not to be confounded with Elias—that is to say, with the Elias who committed the keys of the Abrahamic dispensation. There are many Eliases, in the sense of the lesser preparing the way before the greater; and by one of them Abraham's keys were restored, in order that the blessings anciently pronounced upon the Father of the Faithful might be extended to his posterity in modern times.

"Why send Elijah?" asks the Prophet; and answers his own question thus: "Because he holds the keys of the authority to administer in all the ordinances of the priesthood; and without the authority is given, the ordinances could not be administered in righteousness." In the same connection he states that "Elijah" was the last prophet that held the keys of the priesthood.

Elijah's mission, as made known by modern revelation, represents the establishment of that condition of unity referred to by Joseph Smith, whose comment thereon is quoted in the third paragraph of this article. "Mormonism" does not stand for one Gospel dispensation alone, but for all the Gospel dispensations, extending like the links of a mighty chain through the whole course of Time. The Final Dispensation, made effective by the keys of Elijah, will bring together and weld in one the parted links of this universal chain. The restitution of all things, and the settting in order of the Lord's House preparatory to his coming—this is the significance of the mission of Elijah, who turns the hearts of the fathers (in heaven) to the children (on earth),and the hearts of the children to the fathers.

But these hearts must not only be turned; they must be bound together, and beat as one. That thought, no less than the other, was in the Prophet's mind when, toward the close of his career, from his place of retirement during a season of trouble, he wrote repeatedly to the Church regarding an all-important duty devolving upon its members. "The earth will be smitten with a curse," said he, "unless there is a welding link of some kind or other, between the fathers and the children." And what is it? "It is the baptism for the dead. For we without them cannot be made perfect, neither can they without us be made perfect."

Perfection is the great end in view; and without unity there can be no perfection. To bring about this great and glorious consummation, the Gospel was instituted, the Saviour chosen, Earth created, and the human race placed upon this planet. Nothing imperfect can inherit the Divine Presence—the fulness of God's glory. The Latter-day Saints build temples and officiate therein,

the living for the dead, not only to save them, but to bring them into that grand Order of Unity, so necessary to the perfection of the Lord's work.

Past and present are related. It is the relationship of parent and child. Neither is complete without the other. What has been and what is must join, before perfection can reign. Without unity and the perfecting power of righteousness the Saints would be unprepared to receive the King of Kings. Earth, unable to endure the overpowering glory of his presence, would vanish from before his face, like hoar-frost in the rays of the rising sun. That there might be no such calamity, no converting of an intended blessing into a consuming curse, Elijah restored the Keys of Preparation.

The gathering of the House of Israel is to be supplemented by a greater gathering—the bringing together of all the Gospel dispensations, with all the sacred powers and mighty personages connected therewith. There is to be a general assembly, a universal union, in which sainted souls from all glorified creations will join. All things that are Christ's, both in heaven and on earth, will eventually be brought together, and the divided and discordant parts attuned and blended in one harmonious Whole.

O. F. W.

SPECIAL CONFERENCE AT BRADFORD.

A SPECIAL district conference was held in Westgate New Hall, Bradford, Sunday, the 23rd ult. There were in attendance from Liverpool Elder William A. Morton and Sister Annie H. Morton, all the traveling elders of the Leeds conference, Elder Gordon W. Mathis, a visitor from the Hull conference, and a large number of saints and investigators. President Andrew T. Jacobsen presided. A splendid spirit was manifested at all the sessions, and the conference was pronounced a very profitable one.

The morning session commenced at 10:30 by the congregation singing "The day dawn is breaking." Brother Alfred E. Higgins offered the invocation. "O Lord of Hosts" was sung, and the Sacrament was administered. A very interesting program was then rendered, the theme of which was the pioneer movement from Nauvoo to the settling of the saints in the Rocky Mountains. Elder M. Grant Prisbrey discoursed on the early history of the Church at Nauvoo, after which representatives of the Bradford branch sang "When first the glorious light of truth." Elder Grant Y. Anderson told of the circumstances under which the song "Come, come ye saints" was written, and the inspired composition was then sung by members of the Halifax branch. The arrival of the pioneers in Salt Lake Valley and the unfurling of an ensign to the world was described by Elder Lester W. Fry, after which a quartette from the Pudsey branch sang "High on the mountain

top." Elder Aaron P. Leishman reviewed important events in the lives of the seven Presidents of the Church, and the congregation sang spiritedly "We thank thee, O God, for a prophet." Elder Morton commented on the splendid program, and exhorted the saints to sing with spirit and feeling when they assemble to worship God. He also emphasized the importance of earnestness and sincerity in prayer. The assembly sang "Beautiful Zion," and the benediction was pronounced by Elder William Naylor.

The afternoon session commenced promptly at 2:30. Singing, "O say what is truth?" Invocation by Brother Samuel Evans. Singing, "As the dews from heaven distilling." Interesting missionary experiences were then related by Elders William Naylor, Gordon Mathis, and Sister Florence Naylor. A violin and cello duet was pleasingly rendered by Elder W. McCraken Smith and Brother Leslie Weatherill. Elder Morton then took the stand and held the attention of the audience while he delivered a forceful and convincing Gospel discourse. He showed very clearly that the world had "forsaken the fountain of living waters," and had hewn out for themselves broken cisterns that cannot hold water. He said that what the world needs is to get back to Christ and to the glorious Gospel which he taught. He concluded his address by bearing a strong testimony that the Gospel has been restored to earth again, and that Joseph Smith is a Prophet of the living God.

The splendid spirit of the conference was carried into the evening session, which commenced at 6:30. At that time the hall was filled to its capacity, a large number of investigators being in the audience. "The Spirit of God like a fire is burning" was sung with felling by the congregation, led by the conference choir; Brother Samuel Mitchell offered the opening prayer, and the service was continued by singing "An angel from on high." President Jacobsen extended a cordial welcome to all and invoked the blessing of the Lord upon the meeting. Sister Morton and Sister Edith Casey, the latter also a visitor from Liverpool, gave an account of their conversion and spoke appreciatingly of blessings they had received through obedience to the Gospel taught by the Latter-day Saints. Elder Ralph S. Gray told of interesting experiences he had had while laboring as a missionary in the Newcastle conference, and Sister Florence Bennett rendered delightfully a soprano solo. Elder Morton complimented the saints on their splendid singing, and said he had greatly enjoyed the sweet, peaceful, heavenly influence which had permeated the sessions of the conference. "The divine authenticity of the Book of Mormon" was the theme of a logical, convincing discourse delivered by him. He referred to many of the theological questions that are puzzling the world to-day, and said that an answer to all of them is found in the Book of Mormon. He concluded his address by bearing testimony to the divine

mission of Jesus Christ and that of the Prophet Joseph Smith. Just as Christ had sealed his testimony with his blood at Calvary, so had Joseph Smith sealed his testimony with his life's blood at Carthage. One of the most interesting and impressive conferences ever held in Bradford was then brought to a close by the congregation singing "Guide us, O thou great Jehovah." Benediction by Brother Harold T. Pardoe.

Saturday evening a meeting of officers and teachers of the auxiliary organizations, and others, was held, at which Elder Morton gave many helpful suggestions.

RALPH S. GRAY, Clerk.

THINGS WORTH NOTING.

A GREAT flying boat, the largest air liner in the world, is under construction at Southampton. It will be able to fly from an English port to New York in twenty-four hours, and may carry thirty or forty passengers in addition to the crew.

ON July 8th last a smokestack on which they were working at Mark, Texas, U. S. A., fell and crushed two men, Fletcher Lambert and Victor Curley, to death. Just twelve hours before the accident, Rather Edward Curley, ten-year-old son of Victor Curley, awakened from a troubled sleep, crying to his, mother that he had seen his father fall from the smokestack.

ACCORDING to the scientific American (New York) "a Ukrainian engineer is reported to have discovered a method by which radio messages may be sent to a definite receiving station without the danger of being intercepted by other stations. It is stated that by means of a simple apparatus the so-called 'locked power line' of the magnetic field may be straightened out and grouped into parallel rays. These rays are said to do away with the necessity of aerials."

UNDER the heading "Notes from New York" *Truth*, in its issue of the 19th ult., says: "We hear that in the course of their curriculum, certain students of Edinburgh University have successfully anointed some Mormon elders with green paint, treacle, oil, and tyre solution, as a foundation for a coat of many feathers. If this means that the students dislike plural marriages, the protest was a little out of date. Not only is polygamy forbidden by the law in Utah, but it has ceased to be a social custom. The fact is that, law or no law, the women won't have it, and I doubt if marriage is anywhere stricter than in Salt Lake City. I hold no brief for Mormonism. But the subject is one on which I have recently made inquiries, and facts are facts. If everybody in this wicked world were as moral as the Mormons there would be fewer divorces."

"DEATH from heart failure in attempting to commit suicide by hanging while of unsound mind" was the singular verdict recorded by Dr. Robert Dunstan, the Shoreditch Coroner, Wednesday, the 26th ult. The inquest was upon Alfred Manning (64) boot repairer, of Millrow, Shoreditch, and the evidence showed that he was found dead in a kneeling posture on the floor at the foot of his bed. His chin was resting in a looped black-edged handker-

chief, the upper part of which had been tied over the knob of a bedpost. Dr. Henry Bird said there was no appearance of death by strangulation. In his opinion Manning thought he was being hanged and died from heart failure—dying by auto-suggestion, in fact—after placing his head in the handkerchief. "I have never before heard of a case of death by auto-suggestion," said Dr. Bird, commenting on the case later, "but I do know that auto-suggestion can produce some extraordinary results. It is possible for a man who imagines that his heart is bad to get violent palpitation, although there is really nothing wrong with it. The palpitation is the effect of auto-suggestion. I have known of cases of men suffering from an illness who have made up their minds that they are going to die upon a certain date, and they have died on that date."

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries sailed for home on the 28th ult., per s.s. *Montrose*: William J. Ward, and Frank Evans. The latter, who has labored for some time in the Swiss and German mission, is returning on account of ill-health. On the 29th ult., per s.s. *Cedric*: Abraham Noble, Annie E. and Julia T. Noble.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Tuesday afternoon, the 25th ult., per s.s. *Empress of Britain*: Frederick Dorley Manghan, Wellsville, Utah, appointed to labor in the Nottingham conference; Harry John Deardorff and Rudger Solomon, Salt Lake City, James Sermon Smith, Logan, Utah, and Henry Brown, North Ogden, Utah, to the Swiss and German mission; Henry Scheby and Karl Fife, Logan, Utah, Joseph P. Anderson, Ogden, Utah, Roy T. Ostler, Nephi, Utah, and Stanley L. Sharp, Salt Lake City, the Netherlands mission.

Baptisms.—A baptismal service was held at the open air baths at Eastwood, Nottingham conference, Sunday, July 23rd last. Over one hundred saints and others gathered at the water's edge to witness the ordinance. Elder Joseph H. Valentine gave a short talk on the necessity of baptism, after which five converts were baptized by Elder Abraham Noble. A confirmation service was held in the meeting hall, where Bishop Thomas Wheatley, who arrived recently from Zion, gave an impressive talk, showing what is expected of members of the Church. The newly-baptized converts were confirmed by Elders A. Walter Stevenson, William Hunt, Joseph H. Valentine, William H. Mullinger and George W. Hart.

Branch Conferences.—A meeting of the traveling elders of the Sheffield conference was held at Sheffield, on the 14th ult. A hearty welcome was extended to Elders Fielding K. Smith and

Karl P. Weiler, who arrived a few days before. Reports were given, after which an impressive address on "Obedience" was delivered by President J. W. Ernest Tomlinson.

The traveling elders of the Liverpool conference, thirteen in number, assembled in Blackburn, on the 8th ult., in their monthly Priesthood meeting. President Harold Harper Bennett announced the new fields of labor for the missionaries and led in a discussion of means whereby the Gospel message may be more forcefully and widely proclaimed. Encouraging reports were given of the work in the respective branches.

Pioneer Day Observance.—On Sunday, the 23rd ult., two conjoint meetings of the Sheffield and Rotherham branches were held in the Latter-day Saints' chapel at Sheffield. President J. W. Ernest Tomlinson and Elders Leigh W. Clark, Alvin G. Lovell, Homer Taylor, Ernest Rawlings, Clarence L. Giles, James R. Williams, James Brooks, Fielding K. Smith and William Blackburn were in attendance, also a goodly number of saints. "The Mormon Pioneers" was the chief subject treated, high tributes of praise being paid by the speakers to the noble men and women who, in the midst of a barren desert, laid the foundation of the fair State of Utah. Elder Fielding K. Smith spoke feelingly of the sterling qualities of his ancestors, among whom were the Prophet Joseph Smith and his brother Hyrum, both martyrs to the cause of Truth. Violin and vocal solos were rendered by Elder Leigh W. Clark and Sister Hilda Shaw respectively.

Entertainments.—On Monday, July 24th, members of the Church and friends, to the number of thirty-three, all over fifty years of age, were entertained as guests of the London conference, at "Deseret," South Tottenham. President Herbert Savage acted as host, and was assisted by eleven traveling elders and a number of young people. At four o'clock in the afternoon dinner was served, after which the guests were entertained in the large hall. An enjoyable program was rendered, at the close of which all present were treated to ice-cream and cake. The rest of the evening was turned over to the North London Relief Society, the officers and members of which led in games and in other forms of entertainment. The expenses were covered by funds derived from a number of socials. The dinner was prepared by sisters of the near-by branches, under the direction of Sister Rebecca J. Savage.

On Saturday evening, the 22nd ult., the Relief Society of the Sheffield branch gave a very enjoyable entertainment in the saints' chapel. There was a good attendance. Among those present were President J. W. Ernest Tomlinson and all the traveling elders of the Sheffield conference. A choice program of vocal and instrumental music was rendered, after which refreshments were served. The balance of the evening was devoted to the playing of games.

ANY DAUGHTER TO ANY MOTHER.

I would that you should know,
Dear mother, that I love you—love you so!
That I remember other days and years;
Remember childish joys and childish fears.
And this, because my baby's little hand
Opened my own heart's door and made me understand.

I wonder how you could
Be always kind and good;
So quick to hear; to tend
My smallest ills: to lend
Such sympathising ears
Swifter than ancient seer's.
I never yet knew hands so soft and kind,
Nor any cheek so smooth, nor any mind
So full of tender thoughts. Dear mother, now
I think that I can guess a little how
You must have looked for some response, some sign,
That all my tiresome wayward heart was thine.

And sure it was! You were my first dear love!
You who first pointed me to God above;
You who seemed hearkening to my lightest word,
And in the dark night seasons always heard
When I came trembling, knocking at your door.
Forgive me, mother, if my whims outwore
Your patient heart. Or if in later days
I sought out foolish unfamiliar ways;
If ever, mother dear, I loosed my hold
Of your loved hand; or, headstrong, thought you cold:
Forgive me, mother! Oh, forgive me, dear!
I am come back at last—you see me here,
Your loving child . . . And, mother, on my knee
I pray that thus my child may think of me!

FAY INCHFAWN.

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